

Equal Rights

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FIVE CENTS

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Times Wide World

Ruth Elder

The young American aviator who, according to *La Revue de la Femme*, has vindicated the modern woman's claim to joint proprietorship in the "masculine" virtue of courage.

Feminist Notes

French Tribute to Ruth Elder

UNDER the head, "The Woman of the Day," *La Revue de la Femme* publishes a picture of Ruth Elder and the following tribute:

"Here is an unpublished photograph of Miss Ruth Elder, the valiant young American who, attempting to cross the Atlantic, was forced down off the Azores and was saved by a happy chance from a terrible death.

"The *Revue de la Femme* is anxious to express to the young aviatrix its admiration. Once more, and in particularly striking fashion, thanks to this magnificent exploit, there has been displayed those qualities of daring and courage which it is so often said that women do not possess."

For Equal Rights in Czecho-Slovakia

THE National Council of Women of Czecho-Slovakia has requested the progressive parties of their country to support the equal right of women, married or unmarried, to employment in Government service, and has asked that women, civil servants and teachers not be dismissed upon marriage. Paragraph 106 of the Constitution grants Equal Rights to men and women, but various orders have been given in the Post Office and the Treasury departments nullifying this provision of the Constitution by preventing the employment of women. The pensions of widows working in the public service have been reduced by one-half. A Government order, contrary to the Constitution, has given heads of departments the power to dismiss women when they become mothers.

The Family Head

THE question as to who is the head of a family finally has been settled by the Internal Revenue Bureau income tax regulations.

Regardless of who thinks he is boss of the household, the bureau says the head of a family is "an individual who actually supports and maintains in one household one or more individuals who are closely connected with him by blood relationship, relationship by marriage or by adoption, and whose right to exercise family control and provide for these dependent individuals is based upon some moral or legal obligation."

The bureau found it necessary to make such a ruling, as numerous many-headed families had been recorded on income tax returns.

Unequal Pay in France

THE women employees of the P. T. T. (*Post, Telegraph, and Telephone*) are reported by *Le Droit des Femmes* as protesting against inequalities between their pay and that of men clerks in the same service. They held a protest meeting last August, following which they presented their demands to the president of the Council, M. Poincare. He acknowledged that they were just, but plead budgetary difficulties as an excuse for the members of the committee who established the salary scale.

Since then by a new decree, a further discrimination against the women, has been made. This decree fixes new rates of pay, which instead of starting the men and women alike with the same minimum salary, as has been the rule, give the men 1,200 francs more at the bottom of the scale, and continue the difference of 2,000 francs in their favor at the top of the scale. Allowing for the increase in the cost of living, according to *Le Droit des Femmes*, the men clerks have an increase of 1,150 francs at the beginning of their career; the women employees an increase of—24 francs!

Library Acquires Feminist Documents

THE Library of Congress made two valuable acquisitions of Feminist material during the last fiscal year, according to the annual report of the librarian.

One of these was a scrap book made by Elizabeth Cady Stanton in 1848, containing clippings of press comments and much other material relating to the Women's Rights Convention of 1848. This scrap book and manuscript speeches and addresses dating from 1850 to 1891, and volumes of newspaper clippings about Mrs. Stanton, collected and preserved by Susan B. Anthony, were given to the library by Harriot Stanton Blatch.

Ida Husted Harper has given the library another collection of material relating to the woman suffrage movement. The librarian reports that much of the present large collection in this field is due to Mrs. Harper's enterprise and zeal.

First Woman Physician Admitted

THE first woman physician to be elected a member of the American Medical Association was Dr. Sarah Hackett Stevenson, who graduated from the Woman's Medical College of Chicago in 1874. She was elected to membership in the A. M. A. in 1876 at the Philadelphia meeting, having been sent as a delegate from the Illinois State Medical Society.

Busy Woman Student

WINIFRED PLUNKETT of the University of Oklahoma makes her way through the university by catering to the wants of her fellow-students. She is a designer, costumer, barber, permanent waver, marcel operator, hatter, and model. She owns and manages a beauty shop, and makes dresses and designs costumes while studying art at the university.

For Women Notaries in France

IN France women are not permitted to be notaries, although the schools for training notaries are open to women and many women are employed in notaries' offices. Seven years ago a bill designed to permit women to take the examinations for notary and for chief clerk was introduced in Parliament, and Genevieve Brand in *Intransigent* argues in favor of its passage.

Women House Painters Protest

HAVING been three times refused an opportunity to present to the Government their protests against the Lead Paint (Protection Against Poisoning) Bill, which practically excludes them from the painting trade, women house painters and decorators held a protest meeting in London on November 17.

A male painter, voicing the widespread demand for the total prohibition of lead paint, was received with sympathetic applause. The following resolution was passed (proposed by Miss Goodbrugh, a woman decorator, and seconded by Miss Neilans):

"That this meeting of women house painters and others, held in the Caxton Hall on Thursday, November 17, 1927, protests against section 2 of the Lead Paint (Protection Against Poisoning) Act, 1926, in so far as it prohibits women from engaging in the work of house painting and decorating under the same protections as men, and calls upon the Government to introduce an amending bill to remove this disability. The meeting further expresses the strongest indignation that such disabilities should have been placed upon women's employment without any inquiry having been instituted by the Home Office into the health of the women engaged in the painting industry or their conditions of work."

The meeting was held under the auspices of the Open Door Council, of which Lady Rhondda is chairman.

What Is a Wife Worth?

A RECENT bulletin sent out by a mercantile establishment in New York quoted a report of the Bureau of Economic Research to the effect that 95 per cent. of American wives do their own housework, thus adding \$18,000,000 to the annual income of the nation.

In "Income in the United States, Its Amount and Distribution, 1909-1919," published by the National Bureau of Economic Research, a table is shown which gives the conjectural estimate of the money value of the services of housewives in 1919, with the following explanation:

"Following common practice once more, we do not count as part of the national income anything for which a price is commonly not paid. On this score we omit several of the most important factors in social well-being, above all the services of housewives to their families. Two awkward results follow from the exclusion. (1) Comparisons are thrown askew between communities or classes which differ widely in the proportion of women who work at home and women who work for wages. 'For example, if we suppose that in one country one million wives remain at home and one million women work in industry, and there are no domestic servants, the total income will differ from that of a country where half the wives work in industry and half the other women are domestic servants in the homes of absent wives, despite the fact that the total work being done is the same in both cases.' (Sir Josiah Stamp, "The Wealth and Income of the Chief Powers," Journal of the Royal Statistical Society, July, 1919, pp. 447, 448). (2) As decade by decade housewives buy more commodities and services which their mothers produced at home, and themselves seek outside employment at a money wage, the range of goods not commonly paid for in money gradually shrinks. Hence figures such as we get for the national income in successive years tend to exaggerate the increase in economic welfare. This ex-

aggeration is probably slight within most periods as short as that covered here. It may have been appreciable, however, during the recent war, because of the special inducements then held out to women to enter money-making employment."

"Statistically this is much the largest of the items concerning whose proper treatment there is serious doubt. Dr. A. M. Edwards, one of the best authorities on occupation statistics, estimates that in 1910 there were perhaps 18,000,000 American women, 16 years of age and over, engaged in housework in their own homes without monetary remuneration. If the proportion of such housewives to the total population remained constant, their number had increased to 20,700,000 by January 1, 1920. How much was their contribution to the national income worth on the average? As much as the average pay of domestic servants? Somewhat more? Perhaps \$500 per annum before the war, and more than that after servants' wages rose? We do not know. But to indicate the order of magnitude involved we show in Table 7 what the aggregate value contributed to the national income by this group of workers would amount to if we credited them with an average production of \$500 in 1909 and raised this figure with the advance of wages.

"These figures are of the sort that anyone can alter to suit himself. Anyone who so desires can add some such magnitudes as those given in the last column to the national income as reported in the estimate by sources of production or in the estimate by incomes received."

In this table compiled by the National Bureau of Economic Research, giving a conjectural estimate of the value of the housewives' services in the home, for reasons stated in the book, such services are rated according to the average pay of domestic servants, although the board of the servant, and her room, when she is engaged to sleep in, would add to and should be included in any pay schedule.

TABLE 7.

*Conjectural Estimate of the Money Value of Housewives' Services, on the Assumption That Such Services Were Worth \$500 Per Annum on the Average in 1909, and Rose in Value With the Advances in Wages.**

Year	Estimated Number of Housewives In Millions	Assumed Average Value of Housewives' Services In Dollars	Conjectural Total Value of Housewives' Services Billions of Dollars
1909	17.7	\$500	8.85
1910	18.0	500	9.00
1911	18.4	500	9.20
1912	18.7	525	9.82
1913	19.0	525	9.98
1914	19.4	525	10.19
1915	19.7	550	10.84
1916	19.9	600	11.94
1917	20.2	650	14.30
1918	20.4	750	15.30
1919	20.5	900	18.45

The services of the housewife extend far beyond those of a domestic servant, in that in addition to the labor performed by a paid domestic worker, the average wife serves in an executive capacity in the home. It is she who must plan the expenditure of the household money, purchase food for the family and manage the running of the household. If there are children, she has their personal care, the task of seeing that they get to and from school, of nursing them in illness, the making or purchasing of their clothing, the family mending, and in many cases the family laundry work. That these services have a value far beyond those of a domestic servant is proved by the fact that when a husband sues for the loss of a wife's labor and services in the home, when she has been injured through the negligence of a third person, he places a very high value upon such labor and services and never averages them with the services of a paid domestic worker.

*The number of housewives is based on Dr. Edwards' rough approximation for 1910, on the assumption that this number varied as the total population, and on Mr. King's estimate of the total population in inter-censal years. The assumed average value of their services corresponds with Mr. Knauth's estimate of the average incomes of persons engaged in "Domestic and Personal Service"—a group that includes many other occupations besides female domestics.

Latin Press Congress Supports Civil Equality

LE MOUVEMENT FEMINISTE (Geneva) reports that at the Latin Press Congress, which was held at Bucharest this autumn, Mme. Cantacuzene, well-known in all international Feminist circles, and Mme. Caceres, a representative of the Peruvian press, presented a resolution demanding that the Latin press from now on, unless it wished to see its influence diminish, should take an interest in

the struggle of Latin women for social, economic, and legal equality with men. The motion was warmly supported, and would have carried, had it not been for the vehement opposition of the French journalists. As it was, the women secured the adoption of a resolution in favor of the right of a woman to keep her nationality if she so stipulated in her marriage contract, and of another resolu-

tion in favor of civil equality for women. The more burning question of political rights was left unsettled for the time being.

Le Mouvement Feministe commends this style of propaganda, which never misses an opportunity of bringing up and insisting upon Equal Rights in every group and every field.

Equal Rights



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Dora G. Ogle Business Manager
Ruby A. Black Managing Editor

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OBJECT OF THE WOMAN'S PARTY

The object of this organization shall be to secure for women complete equality with men under the law and in all human relationships.

THE LUCRETIA MOTT AMENDMENT

"Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction."

"Congress shall have power to enforce this article by appropriate legislation."

[Senate Joint Resolution Number 11.]
House Joint Resolution Number 81.

Introduced in the Senate, December 8, 1925,
by SENATOR CHARLES E. CURTIS.
Introduced in the House of Representatives,
December 16, 1925,
by REPRESENTATIVE D. B. ANTHONY.

The Exception That Proves the Rule Obsolete

SOME time ago the Home Secretary of Great Britain instituted an investigation as to the maximum weight of load that can be carried by a woman without injury or discomfort. The report on "The Physique of Women in Industry," published by the Industrial Fatigue Research Board, has occasioned various comment. The press generally has interpreted the report to signify that women are only half as strong as men, but hear what *Time and Tide* says:

"ACCORDING to the report, the investigation proved the undoubted superiority in physique of the country-dweller over the town-dweller; but the town-dwellers examined revealed a quality of physique that surprised the investigators. Among these latter was a group of workers in a Glasgow chemical factory, who did navy work for ten hours a day. It is stated that 'all the women and girls worked with ease * * * without exception their carriage and physique were literally remarkable.' The report provides—what it was certainly not intended to provide—a complete answer to the advocates of special protective legislation for women. It establishes the fact that the present conditions in industry inflict neither injury nor even inconvenience upon women workers in the matter of weight-lifting or other physical exertion. The case for special protection for women against weight-lifting has been as completely demolished as the other case for special protection from lead-paint poisoning, though certain newspapers in commenting on the report are taking the amazing line that, since conditions are so satisfactory, all the Home Secretary will have to do is to base his regulations on the *status quo*. So ardent is their desire to see the lives of working women regulated that the common-sense implication that regulations are unnecessary appears not to have dawned upon them."

IN our opinion the stand taken by *Time and Tide* is correct, whereas the stand taken by the press generally is ridiculous.

The Glasgow women workers are probably regarded by the press (and the Home Secretary) as the exception that proves the rule that women constitute the weaker sex. But physiology does not admit of such glaring exceptions. The Glasgow women were just like other women except as to their hygiene. They were found, according to the report, to exceed by far the strength of the average man, and they work ten hours daily shoveling borate. One of them handles more than twenty tons a day. They work in their bare feet with perfect ease, and were reported to be in fine condition.

Four hundred and sixty college girls chosen for the tests of sedentary workers proved to be taller, heavier and stronger than most industrial workers. The report attributed this to their being reared in the country and engaging in sport; doubtless a correct assumption.

Muscular development, like a perfect pronunciation of language, is acquired at an early age. The little girl who is reproached with being a "tomboy," when her muscles cry out, is often made permanently a physical defective. But woman is not, by that same token, to be regarded as a perennial cripple. Granted the proper hygiene she may be as strong as a man, perhaps stronger.

We thank the Glasgow women shoveling borate; we thank them from the bottom of our souls. They are not the exception that proves the rule; they are instead the exception that proves the rule obsolete.

When Comparisons Are Odious

ACCORDING to the New York *Times* young women scored higher than men in the license examinations given recently by the New York Board of Examiners of the Board of Education for elementary public school teaching. The eligible list made public shortly before Christmas showed that the proportion of women to men was about four to one and that the highest mark attained by a man was 85.19 per cent. and the maximum in the young women's group was 4 per cent. higher.

Sixteen young women received ratings ranging upward from the highest mark received by a man. Superintendent of Schools William J. O'Shea, when informed of the difference in ratings, said he saw no significance in it.

"Maybe the young women write more," he said, smiling.

We wonder if Superintendent O'Shea would have seen "no significance in it" if 16 men had scored higher than any of the women who took the examinations.

Carry on Lucretia Mott's Work

ALL over the country, wherever, the one hundred and thirty-fifth anniversary of the birth of Lucretia Mott, the founder of the Equal Rights movement in America, was celebrated this week, the spirit of the meetings was to carry on to successful conclusion her work for Equal Rights between men and women.

In Washington, in Wilmington, in Philadelphia, in Syracuse, in Baltimore, in Kansas City, in Milwaukee, and other places, groups of women and men gathered together to do honor to the memory of that "spiritual militant" whose life was devoted to work for individual freedom, and everywhere renewed determination to write into the Constitution of the United States the Lucretia Mott Amendment guaranteeing Equal Rights between men and women resulted from the inspiration of these meetings.

The series of celebrations began at National Headquarters of the Woman's Party on New Year's Day when the drawing rooms were filled with women who listened intently to the story of the life of Lucretia Mott, told charminly by Abby Mary Hall Roberts, a member of the Society of Friends, and secretary of the Alumnae Association of Swarthmore Col-

lee, which Lucretia Mott helped to found. Behind the speakers hung the purple, white, and gold banner with the words, "Bear the Banner Proudly They Have Borne Before," and to the left of the speakers stood the bust of Lucretia Mott by Adelaide Johnson. Emma Wold presided and read the resolutions adopted at the Seneca Falls Convention in 1848.

Mrs. Roberts told the story of Lucretia Mott's life, of her beautiful marriage with James Mott, of their work together for freedom for the negro and freedom for women. This story is told in the article by Frances Bradshaw Blanshard in this issue of EQUAL RIGHTS. In speaking of Lucretia Mott's preaching in the Quaker Church, Mrs. Roberts said, in connection with some contemporaneous criticisms of Mrs. Mott, "There are always people who want a soothing ministry and not a ministry of challenge." Her whole life was "a ministry of challenge."

"We to whom she opened the way will be untrue to her memory unless we carry on her work," Mrs. Roberts concluded.

Dr. Flora Diaz Parrado, Cuban lawyer, brought the greetings of Cuban women, and Betty Archdale, youthful Feminist of England, brought the greetings of the

Younger Generation of Feminists in England on the occasion. Dr. Parrado's speech will be published in full in EQUAL RIGHTS.

"The Pioneer," Edna St. Vincent Millay's sonnet written upon the occasion of the dedication of the statue of the Feminist Pioneers in the United States Capitol, was read by Ruby A. Black as the conclusion of the Washington program. From the meeting a committee took a wreath to the statue of Lucretia Mott, Susan B. Anthony, and Elizabeth Cady Stanton in the Capitol.

In Wilmington, Delaware, Mrs. William P. Bancroft and Emma Worrell, both of whom knew Lucretia Mott, were on the program. Miss Worrell read "The Pioneer." Florence Bayard Hilles spoke on her life and work for Equal Rights. Lewis Brosius told a characteristic incident of her life.

In Philadelphia, the celebration was held in the Friends' Meeting House followed by a ceremony at Lucretia Mott's grave in Fairhill burying ground.

As these meetings and others were on January 3, Lucretia Mott's birthday, full details were not available when this issue of EQUAL RIGHTS went to press.

Lucretia Mott, Feminist

By Frances Bradshaw Blanshard
of Swarthmore College

THE modern Feminist who tries to combine a career, a husband, and children should take as her patron saint, Lucretia Mott. She married at 18, had six children—five of whom lived to grow up — and gained international fame as an abolitionist, and a founder of the Woman's Rights Movement. And she accomplished this remarkable feat in the middle of the nineteenth century when woman's place was unquestionably the home.

The one career then approved for a woman was that of the wife and mother. If she did not marry, she lived with relatives, or as a last extremity, taught. But all the other professions were closed to her. The question of a woman's entering public life had hardly been raised. When Lucretia Mott spoke at the American Anti-Slavery Convention in Philadelphia in 1833, she was the first woman most of the audience had ever heard address a public meeting. Women were so unfamiliar with the methods of conducting assemblies that when the Philadelphia Female Anti-Slavery Society was founded, no woman felt competent to conduct the meeting, and they had to ask an obliging colored man to take the chair.

But if it was unusual and difficult for a woman to appear in public life, it was especially arduous for one to become a

leader in the two unpopular causes with which Lucretia Mott was identified — Abolition and Women's Rights. She was first known as an abolitionist at the time when anti-slavery meetings aroused violent hostility. A Philadelphia mob actually burned the new Pennsylvania Hall as a protest against the Anti-Slavery Convention of American Women. Lucretia's personal courage was tested many times. On one occasion she encountered a crowd of rowdies who broke up a meeting in New York. She, with several ladies, was being escorted from the hall by one gentleman. Because she saw that the other ladies were frightened, she urged the gentleman to give his whole attention to them. "But who will take care of you?" said he. "This man," she answered, quietly laying her hand on the arm of one of the roughest of the mob; "he will see me safely through." And so he did, probably to his own surprise.

The Woman's Rights Movement, while less dangerous to life and limb than Abolition, brought down upon its adherents the horror of the pulpit and the ridicule of the press. Ministers denounced as impious the demand of Equal Rights for women. Did not the Bible clearly

state that man was created first, with woman as an afterthought? Women who were trying to gain the right for married women to control their own property were urged by the press to pass resolutions requiring men to wash dishes, wear trinkets, and be beautiful.

Lucretia Mott was unmoved by ridicule or danger. She had the sturdy independence fostered by her up-bringing in the Society of Friends. The Friends prized self reliance, in men and women alike. They respected women, and showed their respect by educating boys and girls in the same schools and by allowing women to share in the ministry of the Society of Friends. Lucretia Mott herself began to speak in meeting in Philadelphia at the age of 25, and soon became an "acknowledged minister." Her interest in Abolition and Woman's Rights was a logical development of the Quaker insistence on the liberty of each human being. Her membership in the Society of Friends, and her residence in Philadelphia, the centre of the Abolition movement, were factors of greatest importance in determining her life.

Prepared by her experience as a speaker in Friends' meetings, Lucretia Mott was able to do great service in the difficult role of public speaker. Although a tiny person, she had a strong, pleasant voice.

She spoke calmly, yet earnestly, winning her audience not by stirring their feelings, but by convincing them of her sincerity and reasonableness. She was in striking contrast to another Abolitionist woman speaker, Angelina Grimke, who swayed her hearers with "spell-binding" Southern oratory.

LUCRETIA'S first famous appearance as a speaker for abolition was at the meeting of the Amercian Anti-Slavery Convention in Philadelphia in 1833. John Greenleaf Whittier mentions the noble dignity of her words on that occasion. Her influence was so great that when a World's Anti-Slavery Conference was called to meet in London in 1840, she was sent as a delegate. She made the difficult journey in all confidence, to be informed on reaching London that women would be admitted only as guests. The British organization feared that the presence of women voting members would make proceedings ridiculous. This exclusion resulted ultimately in the American Woman's Rights Movement. Two of the excluded delegates, Lucretia Mott and Elizabeth Cady Stanton, went back to America resolved to change conditions so that women should never again be so insulted. Eight years later they began their Feminist campaign by joining with Lucretia's sister, Martha Wright, and Mary Ann McClintock in summoning the famous Seneca Falls Convention.

The purpose of the convention was to arouse women to revolt against all the barriers which cut them off from good education, entrance into the professions, legal and moral equality with men, and the right to vote. Before the first meeting, the organizers drew up a resolution modeled on the Declaration of Independence, substituting for "King George" the words "all men." To make their document parallel with the original, they listed eighteen separate grievances of women, including almost every one that any later Feminist has pointed out. Whether the vote should be mentioned was at first a question. Elizabeth Cady Stanton insisted upon demanding votes for women; Lucretia Mott protested, "But Lizzie, thee will make us ridiculous!" Mrs. Stanton won, and the "Suffrage Amendment" was formulated. The meeting had been planned at first wholly as a woman's affair, but when the hour came, a great many interested men appeared. The women organizers, moreover, began to feel frightened at the thought of conducting a meeting. So they decided to allow men to attend, and asked James Mott to preside, while Lucretia made the principal speech. The resolution was passed enthusiastically.

This meeting aroused such wide-spread interest that similar conferences were called in Ohio, Massachusetts, Indiana, and Wisconsin. Lucretia Mott was in

great demand as a speaker. Often she spoke twice in one day—in the morning on Abolition, and in the evening on Woman's Rights.

But Lucretia Mott was successful not only as a reformer, but as a wife and mother. How did she accomplish the difficult task of combining marriage and a career? The most obvious answer is that she married just the right man. James Mott was the ideal husband for a Feminist. He had grown up in the Friendly tradition of respect for women's abilities. His own great-grandmother had been a famous minister in the Society of Friends. When he had become engaged to Lucretia Coffin, they were fellow teachers in a Friends' School. There was never any problem of converting James to Feminism. He sympathized also with Lucretia's passion for the abolition of slavery. When the success of his business depended upon selling the products of slave-labor, he changed his business. He was ready to support his wife in all her anti-slavery activities, hiding fugitive negroes, accompanying her on journeys to meetings where she spoke on Abolition. On one such journey he drove with her 2,400 miles in seventy days, during which she made seventy-one speeches. The two were admirably fitted to work together because of marked differences in temperament. He was reserved and quiet; she vivacious and an unusually good talker. He took care of the practical side of family life; she was the spokesman of their joint opinions. Physically also they were strikingly unlike. He was exceptionally tall and dignified, she extremely small. In their Quaker dress they made a quaint and interesting pair.

LUCRETIA MOTT'S task of combining marriage and a career was not simplified by a large income and a host of servants. Although James eventually had a comfortable living from his business, he was never a rich man. And in the early days, when some of his ventures proved unlucky, Lucretia started a school to make ends meet. She taught until six weeks before her third child was born. But during most of the period while her children were little, she devoted herself to her household, giving what little time she had to spare to keeping up with outside interests. With the help of a single servant, she cooked and sewed for her large family, making all her own and her children's clothes. The style of her dress she never varied throughout her life, wearing always plain Quaker gray with kerchief and cap.

She loved to entertain, and made her home a hospitable centre where guests, white and colored, from all ranks of life, were equally welcome. One of her friends tells of paying a call upon her, during which he was joined by Fanny Kemble,

the famous actress, Frederick Douglass, the millionaire philanthropist, and half a dozen persons asking for charity. Outside her home she found in the meetings of the Society of Friends just the opportunity she needed for increasing her knowledge of public affairs and her ability to discuss them. She had had fifteen years experience as a speaker when the Abolition movement reached the stage of requiring organization and eloquent leaders. She was then 40 years old with children no longer exacting her constant presence. For the next twenty-four years she gave herself wholeheartedly to the work of speaking for the causes dear to her heart. Then when the incessant demands made upon her began to affect her health, she and her husband moved to the country where they might enjoy a quieter life, and yet keep in touch with their interests in Philadelphia. At "Roadside," the new country home on the Old York Road, she had twenty years more of unflinching devotion to public questions. She combined family responsibilities with a career according to the plan of modern Feminists like Ethel Puffer Howes, who recommend "part-time jobs" or "piece-work" outside the home while children are little, leading to "full-time" work during the relative leisure of middle age.

Lucretia Mott's problems were somewhat simplified by the extraordinary concentration of her mind on social questions. Human nature and morals absorbed her. Landscapes she did not notice unless they were called to her attention, and then she wished to be told what to admire. She had no ear for music. Novels bored her, with the single exception of "Uncle Tom's Cabin." Natural sciences seemed a waste of time which might be devoted to human nature. But she was readily engrossed in works on religion, morals, and politics. She read and re-read the Bible, the writings of William Penn, and *John Woolman's Journal*. She enjoyed Buckle's "Civilization" and "Mills' Essay on Liberty." The writings of Mary Wollstonecraft on the rights of women she found keenly stimulating. She was always a critical reader, weighing and judging even the most sacred writers before accepting their conclusions. "Truth for Authority, Not Authority for Truth," was the motto she adopted and faithfully followed. Although her preoccupation undoubtedly kept her from seeing much of the color and charm of life, it also saved her from the distraction of conflicting interests which hinders many gifted women from achieving notable success in a single line.

But with all her consuming moral passion, she was far from being a formidable austere person. She not only wanted to solve human problems; she liked human beings, and showed her affection in simple, charming ways. At the time of the

Civil War, when negro troops were passing her house one day on their way to battle, she ran out with her apron full of gingerbread, and gave each man a piece as long as it lasted. In her old age, she traveled often on the North Pennsylvania Railroad. She appreciated so much the kindness of the employees in helping her into and out of cars, that she sent each man a box of candy at Christmas. She prided herself on her skill at mending lace, and was always delighted to put it at the service of her children and grandchildren.

In her last years she was revered as a

saint. Innumerable children, black and white, were named for her. Organizations were founded in her honor—one whose title she found amusing—The Rising Sons and Daughters of Lucretia Mott. Whenever she appeared at public meetings she was given ovations which both touched and embarrassed her. On one such occasion she was toasted enthusiastically as "The Black Man's Goddess of Liberty."

WHAT would Lucretia Mott say of social problems today? Peace and prohibition would win her hearty support, since in her lifetime she actually spoke

for peace and temperance. The growth of co-education would gain the approbation of one who attended a Friends' School, sent her daughter to Westtown, and helped raise money to found Swarthmore College. She would rejoice to see the opportunities for women in the universities and professions. But she would shake her head over the publicity given to women who "do stunts"—travel over the ocean in airplanes, or win beauty contests. Her Feminism demands attention and respect for women so far as they make solid contribution to the world's work.

Inferiority of Women Characterizes Modern Novels

By Anita Pollitzer

Reprinted from the New York Sun of December 10, 1927.

"NOVELS as a rule are cluttered up with the idea of sex inferiority; even the most strong and characterful women thinking they are only weak women after all," declares Ruth Allison Hudnut of Washington, D. C., who has recently completed a survey on the status of women as reflected in the modern novel.

Miss Hudnut in examining her material considered about sixty novels picked at random, so that neither Feminist or non-feminist material would color the result. The foremost modern authors in America and England were chosen as types and the books reviewed were written by an equal number of men and women.

A few of Miss Hudnut's conclusions are: "There are more women writers than men writers who depict the successful combining of marriage and independence. Almost 50 per cent. of the principal women characters in the books studied were economically independent; a much larger proportion than is true at the present time in the United States. Where women characters worked in a paid job they were more likely to have a controlling position regarding their own lives. I found women authors more advanced than men on the subject of economic independence and a successful combination of marriage and a career.

"The double standard still predominates in the novels and in the majority of cases where it was the theme it was the direct cause of the tragedy. In the most recent novels the single standard is beginning to creep in, but in these cases it was only a thread compared to the other ideas.

"Sex inferiority is rampant. It is expressed by both men and women characters. Even the strong women think they are weak when confronted by certain situations. Sex inferiority is also shown in the general preference for male children,

and the consensus of opinion is that beauty is twice as important as brains for the female characters."

Miss Hudnut, who is the wife of Dr. Hayes Baker-Crothers, professor of history at the University of Maryland, is co-author with him of "Problems of Citizenship," which has been adopted in sociology and political science courses in about fifty leading American colleges and universities.

There probably is no stauncher advocate of the right of women to keep their own names after marriage than Miss Hudnut. She does not merely believe a woman has a right to keep her name; she considers it essential to woman's progress and self-respect. She went to Europe last summer to do research work with her husband, traveling on a passport bearing her own name; this right having been established in a test case fought out some months earlier by the National Woman's Party.

Miss Hudnut, who is a Vassar graduate, a Lucy Stoner, as her name implies, and an officer of the Authors' Council of the Woman's Party, combines a career with home-making. "The woman movement," she tersely tells us, "has as its object the obliteration of the divine right of men to rule over women. The blind-alley nature of the whole-time job of housework is clearly seen. Through no fault of one's own, but through the death or desertion of the husband, the housewife may suddenly be left without income or source of income for the only work she is trained to do.

"But on the horizon a new ideal of marriage is slowly rising. Some few people have attained it today. It foreshadows a form of society neither matriarchal nor patriarchal. It may be called partner-

ship. Such an ideal presupposes the equal rights of both partners in society, in the economic and political world and before the law. Neither husband nor wife is the head of the household. Both are on the same plane and recognized as free individuals, with the same right to 'life, liberty and the pursuit of happiness.'

"Men have made their progress through co-operation and solidarity. Women must learn the meaning of these words if they wish to begin with men to make the important decisions that affect the lives of great numbers of women.

"Although it is natural that women are endeavoring to change laws and customs which emphasize their present inferior position," says Miss Hudnut, "this piecemeal legislation when viewed in the large is a waste of time compared to concentrating on the passage of the Lucretia Mott Amendment to the United States Constitution, which when passed will insure equality to all women in this country and in the territories under our jurisdiction. From the days when Abigail Adams first demanded that the Constitution then being framed recognize the rights of women, women have at various times worked toward this end. In 1923 this definite amendment was introduced in Congress. The principle it will establish when passed will supplant the old tradition of inferiority in the law, and the more equitable relations of men and women will undoubtedly be reflected in the novels of the next decade."

Miss Hudnut is a New Yorker by birth, the daughter of a physician and granddaughter of Alexander Hudnut, who founded the Hudnut perfume establishment. On her mother's side she is the granddaughter of William Allison, a publisher, and is related to former Senator Allison of New York. She and her husband spent last summer on one of the islands of a New Hampshire lake, "collaborating on a book and camping out."

Soviet Russia Praised

New York Times,
December 15, 1927.

THE American Investigation Committee on Russian Women returned yesterday on the Cunard liner Berengaria from a Russian tour and issued a statement declaring that "Soviet Russia has raised her women from the very low status of the Czarist regime to a level as high—in some respects higher—and to a greater degree of freedom than that enjoyed by women anywhere else in the world."

The committee, headed by Miss Mary Winsor of Philadelphia, associate editor of EQUAL RIGHTS, includes Mrs. Ella Rush Murray of the National Association for the Advancement of Colored People; Lucy Gwynne Branham, secretary of the American Society for Cultural Relations with Russia; Harriet Silverman, educational secretary of the Workers' Health Bureau; Ellen Dawson, secretary of Local 6019 of the United Textile Workers of

Press Comment

America, and Rosa Laddon Hanna, writer.

"It is painful to patriotic Americans to recognize how far their country lags behind Soviet Russia in its treatment of women," the statement said. "Outside the field of suffrage the American Constitution fails to establish the equality of women."

Saving Time By Shopping

New York Times,
December 28, 1927.

WHAT do the women do with the precious minutes saved by buying their clothes ready-made? The Department of Agriculture, which pokes its nose into women's pocketbooks and sewing baskets with equal persistence, has made an inquiry into the reason for so many dresses bought rather than made. Out of the voluble replies it gathers that the chief reason is to save time and energy.

The domestic arts are supposed to come

easily to girls growing up, and little girls of long ago made some of the funniest, prettiest little embroidered mottoes in the world. In those days every woman could sew. It appears that now they can all handle the needle, but their time and strength must go for higher things.

They are not using the time saved on other household tasks. Cooking, sweeping, dishwashing, laundry work—all the drudgery of keeping house is being reduced to a minimum. Perhaps they are improving their minds. Best sellers and the movies require hours of patient study. Bridge is a hard taskmaster. Matinees demand attention if the ladies are going to do their duty by the theatre. Dancing, skating, golf and tennis are as much an obligation as a pleasure.

If these suppositions do women an injustice, it is hoped that they will correct a false impression. Their answers to the questionnaires were clear on the point that time had to be saved, but did not tell for what purpose.

News from the Field

Missouri Branch Holds Musicales

THE Missouri State Board of the National Woman's Party celebrated the 135th anniversary of the birth of Lucretia Mott, founder of the Equal Rights movement in the United States, with a musicale tea January 3 at the home of Mrs. J. H. Lynn.

The assisting hostesses were the State officers of the organization: Estelle Balfour Bennett, Mrs. J. C. Glenn, Genevieve Thomas Wheeler, Mary Elizabeth Rutland and Clara L. Hartung.

This program, arranged by Mrs. J. C. Glenn, was given at 2.30 o'clock:

Address—Why We Celebrate This Day, Estelle Balfour Bennett.

Musical Program—Mrs. A. G. Stannard and Mrs. S. L. Vedder.

Address—History and Life Sketch of Lucretia Mott, Genevieve Thomas Wheeler.

Greetings from the President—Mary E. Rutland.

News from the Field—Will the Seventieth Congress Pass the Lucretia Mott Amendment? Clara L. Hartung.

Mrs. W. L. Foster and Mrs. Harry J. Morgan poured tea.

Mrs. Rossin Dies

CLARA L. ROSSIN, a life member of the National Woman's Party, and formerly a member of the New York City Committee, died suddenly of heart dis-

ease last week in her home in New York City. She was 47 years old.

Mrs. Rossin was the wife of Alfred S. Rossin, president of the Public National Bank and a daughter of Adolph Lewisohn, philanthropist.

Mrs. Rossin left home shortly before one o'clock to take her customary afternoon stroll on Fifth avenue and in Central Park. She had recovered recently from an attack of influenza and had been living a quiet life for the last few weeks. While walking on the avenue near her home she became ill and, calling a taxicab, directed the driver to take her home quickly. Arriving there a few moments later, she was assisted up the steps by the driver and to a sofa in a parlor by a servant. The family physician was summoned, but Mrs. Rossin was dead on his arrival.

Three of Mrs. Rossin's five children were at home when she died, and Mr. Rossin arrived soon after from his office. Sam Lewisohn, Mrs. Rossin's brother, arrived almost simultaneously. Mr. Rossin said his wife never had suffered from heart disease before.

Mrs. Rossin was a lover of music, and recitals by distinguished artists had been given frequently in her home. She encouraged young musicians, many of whom made their debuts at her house. Mrs. Rossin was a prominent member and a generous supporter of the National Woman's Party.

Of Mrs. Rossin's five children, Edgar L. Rossin is associated with his grandfather in the Lewisohn investment firm. The others are Mrs. Ernest Davies of London and Florence, Carol, and Alfred Adolph Rossin, who live in the parental home and range in age from five years to twenty. Mrs. Rossin was a sister of Mrs. Arthur Lehman, wife of a member of Lehman Brothers, bankers, and a sister-in-law of Justice Irving Lehman of the Court of Appeals.

Mrs. Sheppard Is Appointed Postmistress

MARY FENNIMORE SHEPPARD has been appointed postmistress for Crumpton, Maryland. From all reports this appointment meets with the general approval of the citizens in that neighborhood, as Mrs. Sheppard is not only extremely popular, but is considered to be most efficient. It is rumored that this appointment of Mrs. Sheppard may be just the beginning of her political advancement.

She is an active member of the National Woman's Party and uses every opportunity to further the cause of Equal Rights between men and women.

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